Numb. 27.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** May 12th. to **Friday** May 14th. 1708.

Q. *IS the Sabbath of Moral or Poſitive Obligation? did it commence immediately from the Creation of the World? What Authority for it's change from the Seventh to the Firſt Day of the Week?*

A. The Sabaoth is both of Moral and Poſitive Obligation. Natural Religion ſuggeſts to us, that we ought to conſecrate a proper Portion of our time to the bounteous Donor of the Whole. And Poſitive Inſtitution determines that proper Portion to every Seventh Day, and that in Memory of the World's Creation.

That the Sabaoth commenc'd from the beginning of the World, we may be allow'd to gather from theſe Particulars. 1. This is a more probable Account, than the Number of the Planets, of the Heathens reckoning their time by *Septimanæ*, or Weeks. Nor can it be objected, that the Names of the ſeveral Days in the Week are denominated from the ſeven Planets, ſince the Aſtronomers obſerving the Number of the Planets to fall in with the Number of the Days in each Week, might make this particular Addition afterwards. 2. Since it is ſo neceſſary, that a certain time be dedicated to the homage of a Creator; and ſince none ſo proper as a Seventh Day, which may perpetuate the remembrance of a Six Day's Creation, we may reaſonably ſuppoſe, that *Adam* was enjoyn'd the celebration of the Sabaoth. 3. In *Exodus* 16. Where the Iſraelites receive the firſt Command concerning the Sabaoth, it is propos'd in ſuch a manner, as tho' they were not before unacquainted with it. 4. To that Paſſage in *Gen.* 2. 3. and God bleſſed the Seventh Day, and ſanctified it; becauſe that in it he had reſted from all his Work, which God created and made; to that pertinent Paſſage it cannot be replied, that *Moſes* no more than ſpeaks by way of Prolepſis, ſince it is no ways allowable to fly from the Letter to a Figure without evident Neceſſity, or a reaſonable Plea. But the Caſe before us will admit of Neither.

The Tranſlation of the Sabaoth from the Seventh to the Firſt Day of the Week may be founded on the following Particulars. 1. As our Lord Roſe from the Dead (that completion, as it were, of our Redemption, which to Us is no leſs than a New Creation) on the Firſt Day, ſo his Second Appearance and the Deſcent of the Holy Ghoſt were on the ſame Day of the Week. 2. The Univerſal Practice of the Primitive Church in this Particular may fairly be concluded to have deriv'd from Apoſtolical Inſtitution. 3. In *Coloſſ.* 2. 16. We read, let no Man therefore judge you in reſpect of an Holy Day, or of the New Moon, or of the Sabaoth Days: That is; let no Man judge you for your neglect of them, as the Context ſhews. But if any fancy, that theſe Sabaoth Days may imply thoſe other Sabaoths obſerved by the *Jews* beſide their Seventh Days, upon the propoſal of his doubt we ſhall endeavour to Evince the contrary.

And now by obſerving our Chriſtian Sabaoth, we comply with our Moral Obligations by dedicating to God a certain Portion of our time; we Commemorate the Creation of the World by a Dedication of One Day in Seven; we duely remember Redemption of Mankind, by chooſing the Firſt Day of the Week (the Day of our Redeemer's Reſurrection) for that One in Seven.

Q. *What is the meaning of thoſe Words in* Eccleſiaſticus, Chap. 38. Ver. 8. *From Him is peace over all the Earth. The whole Verſe runs thus; of ſuch doth the Apothecary make a Confection, and of his Works there is no end, and from Him is Peace over all the Earth?*

A. The intervening Sentences between the former Parts of the 4th and 8*th Verſes* come in, as it were, by way of Parentheſis. And as it is of the nature of a Parentheſis, that the Senſe of the Proceeding and Succeeding Sentences be intire without it, ſo the firſt Clauſe of the 4*th Verſe* connected with the ſecond of the 8*th*, will ſufficiently Explain the ſeeming Difficulty: The Lord hath created Medicines out of the Earth, and of his Works there is no end, and from Him is Peace over all the Earth.

Q. *What is the true Meaning of thoſe Words of our Saviour*, Mat. 24. 20. *But pray, that your flight be not in the Winter, nor on the Sabaoth Day?*

A. Our Lord is there diſcourſing of the Deſtruction of *Jeruſalem* by the Roman Army, repreſented by an Eagle, the Imperial Standard. And as he bids his own Followers to ſeek their ſecurity by flight, ſo he gave them a favourable, a miraculous Opportunity, when *Ceſtius Gallus* (Governor of Syria) ſuddainly rais'd the Siege without any apparent Reaſon for it. Whereupon the Chriſtians in compliance with our Lord's Propherical Command (to which *Epiphanius* adds the Miniſtery of an Angel) fled immediately to *Pella*, a little City beyond *Jordan*, about 100 Miles North-Eaſt of *Jeruſalem*. Since then they were to take ſo haſty and long a Journey, very long with regard to their tender little ones, well might

they pray, that their flight might not be in the Winter, a very unſeaſonable time for travelling. And they had equal Reaſon to deſire, that it might not be on the Sabaoth day, ſince it is likely the Superſtitious *Jews* wou'd deſtroy them in their flight, for Prophaning, as they wou'd ignorantly imagin, that ſacred day of ſolemn reſt.

Q. *The difference between the Old and New Stile, being in this Century* 11 *Days Computation, which in the laſt was but* 10. *And the Reaſon commonly aſſign'd being that every Century advances a Day, whether, if that be allow'd, it does not follow, that we ought to compute a Day for every Century ſince* Julius Cæſar's *time, and ſo the difference ought to be* 17 *Days inſtead of* 11, *this being the* 18*th Century ſince he compos'd his Calendar; if with me you diſapprove the common Anſwer mention'd, aſſign a ſubſtantial one of your own?*

A. When *Julius Cæſar*, 46 Years before our Saviour's Birth, was inform'd by the *Egyptians*, that the Solar Year conſiſted of 365 Days and 6 Hours, he accounted for the 6 Hours by adding a Day to every forth Year; which he called *Annus Biſſextilis*, and We *Leap-Year*. But inaſmuch as the Solar Year wan s about 11 Minutes of the aforementioned 6 Hours, We. who follow the Julian Account, add a Day too much in about 130 Years; and not every Century, as you miſtake, but may convince your ſelf by making 11 (the number of the Super-abundant Minutes contain'd in a Day. And according to this Computation we ought to be about 13 Days forwarder than we are. But the reaſon, why They, who uſe the New Stile, are yet but 11 Days before Us, is, becauſe *Gregory* the 13th made his Reformation of the Julian Calendar to Commence, not from *Julius Cæſar*'s time, but from the Nicene Counſel, which was held in the 325th Year of Chriſt. And this he did, that the Vernal Equinox might then (namely in the Year 1582) fall out on the ſame Day of the Month, that it did at the Celebration of the Nicene Synod, when the Fathers there preſent fixt the time of Eaſter-Solemnity.

Q. *Why is an Egg ſo hard to break the Length-way, and yet ſo eaſy the other?*

A. Becauſe the two Ends of an Egg are ſo Globular, that the ſtreſs of the Preſſure declines towards the Coheſion of its Parts. Which is the reaſon, why an Arch will bear more weight than a Flat.

Q. *Whence the Cuſtom of reckoning the Year from the* 25*th of* March?

A. We preſume it to have ſprung from Romiſh Superſtition, which in honour of the *Virgin Mary* might appoint, that the Year ſhou'd Commence at the ſame time, that She Commenc'd the Mother of our Lord. Tho' it might alſo more commendably refer to the Commencement of our Saviour's Incarnation.

Q. *How does any Cathartick Portion Operate?*

A. Cathartick or Purging Portions received into the Stomach, cling to the Inner Coat thereof, their Particles entring the Nervous Fibres, and cauſing a troubleſome Irritation, whereby the Bottom and Sides of the Stomach are affected with Expulſive Contractions, and the Purgative Liquor with other Humours is caſt forth into the Inteſtines, where, meeting with the Cholerick and Pancreatick Juices, the aforeſaid Irritation is Continued, and the Expulſion Propagated.

Q. *Gentlemen, If the Brain be the Seat of Senſation, and Spring of Voluntary Motion, pray how comes it to paſs that a Viper (*12 *hours after it has loſt it's Head, Bowells and Skin) has the one and performs the other? as may be undeniably demonſtrated if you prick it at a time when ſeemingly dead and entirely at reſt?*

A. The Reaſon hereof we conceive to be the Groſſneſs and Viſcidity of the Blood, wherein Vipers differ from moſt other Animals (as the Learned Dr. *Mead* curiouſly obſerves.) Hereby the Animal Spirits are rendred more Compact, and Conſequently not ſo Subject to a Comminution in Tranſpiration: And it is obſervable in moſt other Creatures when Life is Expired, and all the force of the Spirits flowing through the Nerves hath quite ceaſed, that the Spirits implanted in the Body, will for ſome ſmall time move and ſhake the Muſcles and force them into a kind of Convulſions.

Q. *From what occaſion did the Cuſtom come,*
That Horns ſtould be the Badge of Cuckholdom?

Gentlemen, your Solution of this will be of Univerſal Inſtruction to the Town, where there are ſo many concern'd in the Premiſes?

A. See *Britiſh Apollo Numb.* 2. And whereas another Queſtion was ſent us, *viz. Whence the Word Cuckhold came?* See the *Athenian Oracle*, Vol. II. Page 350.

The Perſon who ſent the Queſtion beginning:

Apollo's Sons witty,
Who anſwer ſo pretty, &c.

May find it anſwer'd in the *Britiſh Apollo Numb.* 1.

Q. *I and ſeveral of my Friends, would take in your Papers, and preſerve them very nicely, to bind them up in a Volum; if you could give us a Plauſible Argument that you are likely to continue them ſo long?*

A. Yours and your ſeveral Friends taking them in, will be a very plauſible Argument, we are likely to continue them ſo long.

Whereas in many Letters Perſons deſire Anſwers in our next, we deſire them to conſider, we are ſeldom without an hundrred Queſtions before-hand, and to give as general Satisfaction as we can, where ſeveral Queſtions come in one Letter, we anſwer but one at a time, to make Room for others: We have alſo left out the Shipping, the Courſe of Exchange and other things (which ſav'd us much Pains) to make more Room for Anſwers, and always fill the Paper; more than theſe, cannot in Reaſon be expected.

POEMS.

Q. *YE Heroes of theſe times,*
Excuſe theſe Senſeleſs Rhimes:
And as you're Sons of the Britiſh Apollo,
And at all things moſt dext-
rous, Pray Solve in your next,
Why in Gloomy Chimney the Swallow
Does always affect
Her Neſt to erect,
And rather delight,
Be the Day never ſo bright,
In the Smoak of a Chimney to wallow?

A. Tis not long ſince we told
How the Swallows ſhun cold,
When in Winter they duely forſake us:
But when Summer draws near,
They begin to appear,
And thus Annual Viſits they make us.
In Purſuit then of Heat,
Progne there makes her Seat;
Where in Corner ſecure,
She a warmth does enſure,
And keep dry when large Show'rs overtake us.

Q. *Dear*

Q. *Dear Youths inſtruct me what to do,*
Deſcribe the Path I muſt purſue
To find out ſweet Repoſe:
For I long Time to eaſe my Pain,
Have ſought the Spring but ſought in Vain
From whence that Bleſſing flows?

A. Much Dearer Nymph, We'd gladly ſhow,
That ſweet Repoſe you wiſh to know,
Cou'd We your Trouble find.
But ſince you Name not the Diſeaſe,
How can *Apollo* give you Eaſe,
Tho' ne'er ſo well Inclin'd.
But That You may forget your Pain,
The God directs You to Maintain
Honour, and Peace of Mind.

Q. *Mr.* Britiſh Apollo,
Your Advice I will follow,
If it happens to meet with my fix'd Reſolution;
For already I own,
With the reſt o'the Town,
That you're a nice Spark at a Queſtions Solution.
Then tell me I pray,
On my Marriage-day,
If I muſt ſay,
That I will Obey,
And not be allowed my own Reſervation:
For my Spirit's ſo great,
That for me to ſubmit
To a Husband, Oh! 'twould be a curſed Vexation.
If an Anſwer you will! ſend
To your humble Servant's Letter,
Untill She makes you ſome amends,
She muſt remain your Debter?

OLINDA.

A. Such a Queriſt as yet,
We never have met,
Who asked Advice, yet reſolv'd what to do;
But tho' 'tis in vain,
Your Reſolve to reſtrain,
We will tell you what all your Reſerves may come to.
Allowing your way,
To be falſe, when you ſay,
Honour and Obey;
The Man we hope may
Retain for himſelf, the like Reſervation:
And to Love and to Cheriſh,
Say but for a Flouriſh,
Then Retract, and if ſo, who will find moſt Vexation?
We'ave anſwer'd Madam thus your Letter;
And if you will believe,
We therein have made you our Debtor,
The Debt we will forgive.

Q. *I am mightily fall'n in Love,*
With a Son of the Britiſh Apollo;
And if he my Courtſhip approve,
In Riches the Stripling ſhall wallow.
What tho' I am ſomewhat old,
My Teeth are ſtill ſound and white;
And my Limbs are not yet ſo cold,
But I know when a Flea does bite:
If therefore you'l let your Son Marry,
And like me for better or worſe;
Pray let not your Anſwer be tardy,
As you wiſh for a plenary Purſe?

A. Hail! Fortunate, Jolly old Woman,
My Son for thy Bed ſhall be ready:
Make then further offers to no Man,
But to your Propoſals ſtand ſteady.
With you we're reſolve to Engage,
Since your Coffers with Riches abound;
Tho' you were of *Methuſalem's* Age,
And no Tooth in your Head could be found.
Thus an Anſwer with ſpeed I have made ye,
Then let not your Paſſion grow cold:
And fix on a Day, Buxſome Lady,
For we long to be ſingring your Gold.

Q. *Once wiſe* Apollo, *once I was more bleſt,*
By that deceiving Fair than all the reſt,
Of her admirers; who moſt vain like me,
Expected by the Fair, to pitty'd be;
Now wiſe Apollo, *either tell me how,*
Quickly to make her to my Wiſhes bow,
Or elſe declare, how ſpeedily may She,
Like Daphne *chaſt, be turn'd into a Tree.*

A. She's to a Rock already turn'd, to thee;
So needleſs to be turn'd into a Tree.

Q. *Weary with Toil, all hopes to gain I looſe,*
If you a kind, aſſiſting hand refuſe.
To point me out, a certain way to bleſs.
To guide me, in the ſearch of Happineſs.
In different formes, I have long the Goddeſs ſought,
And when o'ertaken, nought but Shadow caught.
Beautiful and Fair, I at a diſtance ſee her.
But nothing view, uncommon, when She's near.
Like a large Mountain, whoſe ſtupendious height.
Do's the fond Traveler, oft-time invite.
With proffer'd hopes, of wonderful delight,
When at the top, with weary'd Steps he Gains.
And ſome time views, from off the Cliff the Plains.
He thinks the Sight, not worthy half his Pains.

A. That You're defeated in Your ſearch of Bliſs
Is, from miſtaken Thoughts of Happineſs,
On fleeting Joys You've ſtill your Wiſhes plac'd,
And for the Subſtance only Shadows chac'd,
Pleaſures which in the fond Enjoyment paſt.
Enquiring Fair, true Bliſs alone You'l find,
In the Reflection of a Quiet Mind,
Where every Thought the ſtricteſt Honour wears,
And the bright Image of the God head bears.
There You muſt fix, 'tis there the Proſpect lies;
Which muſt reward your Toil with ſweet ſuprize,
As beauteous *Canaan* did the weary'd Prophets Eyes.

Rome

Foreign News, &c.

ROme, April. 21. N. S. There was a New Congregation of Cardinals held on Monday last in Preſence of the Pope, concerning the Sequeſtration of the Eccleſiaſtical Revenues in the Milaneze and Naples; and while They were aſſembled, Cardinal Grimani notified to his Holineſs, the Diſappointment of the French and the Pretender, in their Expedition againſt Scotland, at which they were very much mortify'd; for notwithſtanding they had already receiv'd that Advice, They look upon this Notification of the Cardinal, as an affront offer'd to the Holy See, after the Publick Prayers order'd to be made for the Succeſs of the Enterprize. The Cardinal de la Tremouille is ſtill more mortify'd than any other, for he had given poſitive aſſurances, that that Expedition cou'd not miſcarry, nay he went ſo far as to Communicate a Liſt of the Scotch Nobility that had promis'd to declare for the Pretender, upon his Arrival in Scotland.

Ratisbon, May 7. N. S. The Deputies of ſuch Members of the Empire as have actually finiſh'd their Contingents of Men and Money, according to the Reſolution of the Dyet, making preſſing Inſtances to the ſame Aſſembly, that ſome Effectual Meaſures may be taken to oblige ſuch as are in arrears, to perform what They are oblig'd to; but their Repreſentations are not like to produce any Effect; for the Princes who delay, or refuſe to ſend their Reſpective Quota's, are too powerful to be compell'd thereto by Force; and it is not likely that a Freſh Inſtruction on the part of the Dyet, wou'd have more Influence upon them, than their own Duty, and the former Repreſentations made unto them. The Dyet has Expreſs'd a great Regard for the King of Pruſſia; for notwithſtanding the Oppoſitions of the Prince Naſſau of Friezland, they have admitted his Pruſſian Majeſty to Vote in the College of Princes, as Prince of Meurs. The Dyet hopes, that the King of Pruſſia, in favour of this Admiſſion, will ſend his full Quota of Troops to the Imperial Army, and likewiſe contribute his Proportion to the Million of Rix dollars, that were lately voted for the Service of this Campain.

Hague, May 20. N. S. All Neceſſary Preparations are making for both Armies to take the Field, And 'tis confidently reported, that his Grace the Duke of Marlborough will puſh for a Battle, The French give out They are a Hundred Thouſand Strong, which boaſt makes it generally believ'd They have No Deſign to fight. 'Tis certain ſome Conſiderable Enterprize is in hand, and from his Grace's known Conduct, and the Goodneſs of his Troops, 'tis not doubted but a very good Account will be given of it.

Any Perſons, upon directing their Letters to the Printer ſuperſcribed, for the *Britiſh Apollo*; may have this Paper brought to their Houſes at two Shillings a Quarter, by the Men who carry them, thoſe who come in within the Quarter, to have proportionable Deductions at the End: Alſo the Monthly Papers for *April* and *May*: Likewiſe the Books of Guards neatly bound to keep 'em in, at two Shillings a piece. It is deſired all Letters with Queſtions be directed thither, or to Mr. *Keble* in *Weſtminſter-Hall*, or to Mr. *Bickerton*, at the Golden *Flower-de-luce*, in St. *Paul's Church-Yard*, Booksellers: Where whole Sets may be had from the Beginning; at which Places likewiſe, Advertiſements are taken in: But all who deſire Sets, and to have them conſtantly deliver'd at their Houſes, muſt direct their Letters as above. *Note*, that they who have whole Sets are only to pay a Shilling for the 12 before Lady-Day, and the reſt to go on this Quarter.

ADVERTISEMENTS.

Yeſterday was Publiſh'd

THE Celebrated Speeches of Ajax and Ulyſſes for the Armour of Achilles. In the 13th Book of Ovid's Metamorphoſis. Eſſay'd in Engliſh Verſe by Mr. Tate, Poet Laureat and Aaron Hill, Gent. London, Printed for W. Keble, at the Black Spread-Eagle in Weſtminſter-Hall, and Tho. Bickerton, at the Golden Flower-de-luce in St. Paul's-Church-Yard.

LOLT, or Stoln, on Fryday the 6th of this Inſtant May, from King-Street in Bloomsbury, a little Liver Colour'd and white Spaniel Dog, with a white Spot in his Forehead. Whoever brings him to Mrs. Peeks, at the twiſted Poſts by the Swan Paſſage in the aforeſaid Street, ſhall be well rewarded for his Pains.

NExt Week will be Publiſh'd, a Key to the Seditious Inſects, wherein the Author will give an Account of the Deſign of the Poem, the Encouragement he had to write, and the Materials he had to work with. Intended as a Vindication of ſome Worthy Perſons, Maliciouſly ſaid to have been concern'd in it.

SOppoſed to be Stole by a Maid-ſervant of a middle Stature, with Pock-holes in her Face, of a down-caſt Look, long Viſag'd, with Brown Hair, and ſmall Hazel Eyes, in a black and white Mantua and Petticoat: Two Silver Salvers, a Set of Caſters, ſix Silver Spoons, ſix Silver Forks, and as many Silver haſted Knives, each having a Creſt, being a Boar's Head riſing out of an Earle's Coronet engraved thereon. Whoever brings them to Mr. Sutton's in Kingſtreet Covent-Garden, ſhall have three Guinea's Reward.

WHereras one George Savage a Boy of about 16 Years of Age, with dark Curling Hair, a round Face, a freſh Colour, ſmall of his Age, in a blew Livery lin'd with Orange Colour; laſt Year rob'd his Maſter, John Talbot Eſq; which his Maſter in mercy to his Youth paſt over without Puniſhment, but having Proof that he had lately conſpir'd with another Servant in his ſaid Maſters Houſe, to fire his Houſe when they were all in Bed, and to plunder at the ſame time: If any ſhall diſcover the ſaid Boy and bring him to his ſaid Maſter, by St. James's Church, he ſhall have ten Guineas Reward.

Juſt Publiſh'd.

THE Invaſion, a Poem to the Queen, by Mr. Hill. Printed for Tho. Bickerton at the Golden Flower-de-luce in St. Paul's-Church-Yard, Price 6 Pence, where may be had Camillus a Poem to the Right Honourable Charles Earl of Peterborough and Monmouth, on his Glorious Actions in Spain, Price 6 Pence.

LEFT in a Hackney Coach, who ſet a Gentleman down at the Temple on the 3d Inſtant, a Bundle of Writings; whoever brings them to Mr. James Stanly by the New Exchange ſhall have a Guinea Reward.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.